

Harrington
Independent
Church

1833-1977

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**Local
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LOCAL HISTORY

Farrington Independent Church

1977

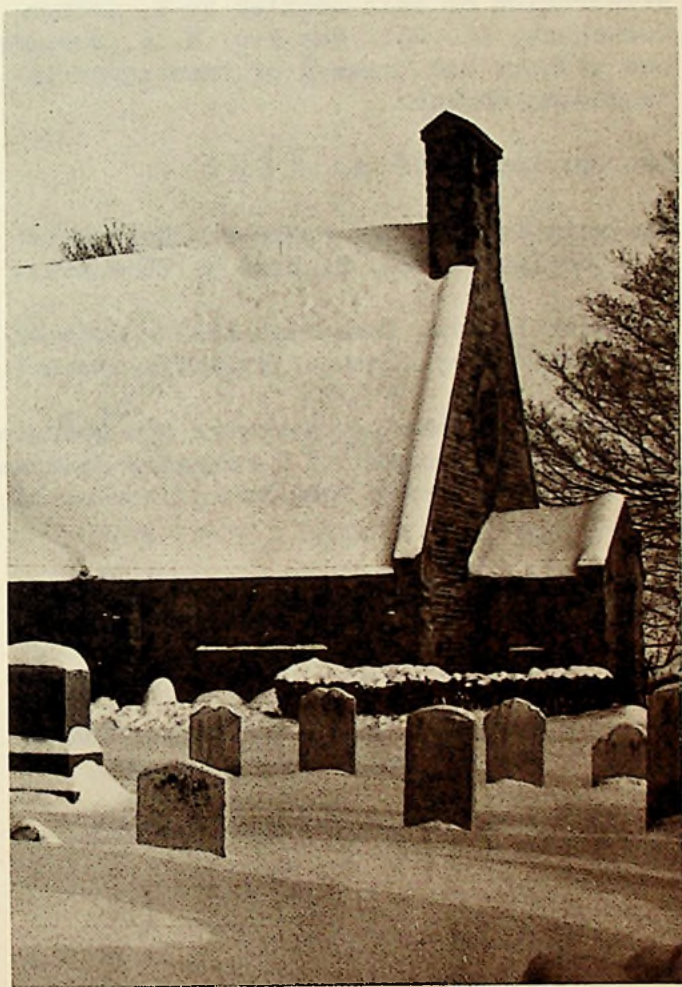


Photo by Scott Stewart

Grateful acknowledgement is made of the encouragement and assistance given in the preparation of this booklet by W. Ashton Cockshutt, Lt. Col. the Rev. H. W. Johnson and members and friends of Farringdon Independent Church.

Sources included:

Benjamin Ingham, the Yorkshire Evangelist and the Inghamites, Richard W. Thompson.

Circular letters from June 1855 - October 1871 printed by Thompson Brothers, Kendal.

A General Statement concerning the Doctrines Held by the Founders of Farringdon Independent Church by Frank Cockshutt, October 15, 1933.

The Jane Laycock Children's Home by Ethel Gilmer.

The Brantford Expositor.

Farringdon Church 1833 - 1951 compiled by Elsie G. Foulds and Helen M. Kippax.

Church Documents and Personal Letters.

Farrington Church

Its History and Background

from

1833 to 1977

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LOCAL HISTORY.



- 1839 – FIRST CHURCH ERECTED
- 1855 – SECOND CHURCH ERECTED
- 1949 – PRESENT CHURCH ERECTED

Compiled by

MARY B. STEDMAN

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Farrington Independent Church

1833-1977

Farrington Independent Church near Brantford, Ontario, is the only offspring on this continent of a group of churches founded in England by Benjamin Ingham (1712 - 1772), who as a student at Oxford was an intimate friend and co-worker of John and Charles Wesley.

At a time when England was very much in need of spiritual leadership, these young college students with a group of their colleagues, members of the Holy Club of Oxford, were gripped with great religious fervour. They held deep and earnest discussions daily on various matters pertaining to religion and doctrine and devised for themselves a rigid plan or "method" for conducting their lives -- a definite schedule allotting a specific amount of time for prayer, for reading, and for teaching. This gave birth to the term "Methodist" so closely associated with the work of the Wesleys.

Benjamin Ingham was ordained into the Church of England in 1735 and commenced his ministry in the city of London. In an old history of Methodism published more than a hundred years ago, there is this description of Benjamin Ingham... "he is reported to have been uncommonly handsome, too handsome for a man, a gentleman in manners, a saint in temper, and an apostle in labours". He was considered to be a young man endowed with unusual ability and with prospects for a brilliant future in the church.

It was not long after taking up his ministry in London in the Parish of Farringdon that Ingham began to feel that services in the city had considerable limitations, and he became interested in the people in the outlying districts who were without adequate opportunities for hearing the Word of God. This was the beginning of his life's work which was henceforth dedicated to those living in the more remote regions.

In 1735 Benjamin Ingham accompanied John Wesley to Georgia as missionary to the Indians. En route, they met a party of Moravians whose simplicity of faith and trust in God greatly influenced them. Following their return to England, they spent several months with the Moravian churches in Germany. For a brief period Ingham became a Moravian missionary and was prominent in their church in England. However, although this experience deepened his faith and broadened his outlook and sympathies, he could not accept the extreme views held by some of their group and eventually severed his relations with them. From this time on, Ingham's ministry was directed chiefly to his native Yorkshire and to Lancashire, where he drew immense crowds wherever he preached. His great popularity aroused jealousy among the clergy and on the strength of what were termed his "radical" ideas -- the heavy emphasis on devotion and meditation, and the great responsibilities placed on the laity, he was forbidden to preach in any of the churches in the diocese of York. Undaunted, he conducted services in private homes, barns, open fields, or wherever he found a following.

Among his most ardent followers were the Countess of Huntingdon and her sister-in-law, the Lady Margaret Hastings, whom he married in 1741. In time he established what he at first called "societies" which he visited personally in regular rotation, appointing leaders from among the congregation to carry on during his absence. His mottoes

were "Freely ye have received, freely give" and "Preach the gospel to every creature" not only to those in churches, but to everyone and without charge. He travelled from place to place, bearing what expenses were involved from his own pocket.

Some eighty or ninety of these groups were formed, involving many thousands of people, and eventually chapels were erected in many localities. The movement continued to grow in popularity and enthusiasm until about 1760 when a disagreement arose over points of doctrine. Some of the younger groups broke away, but Ingham carried on steadfastly with twelve or thirteen faithful ones until his death in 1772. Three of these churches - Wheatley Lane, Winewall, and Salterforth all in Lancashire - are still carrying on today and have been visited by members of Farrington when they were travelling in England.

Following the Battle of Waterloo, there was a severe trade depression in England. The textile trade in Yorkshire and Lancashire, where the Inghamite chapels were chiefly located, was especially hard hit, with the result that many people emigrated to Canada. It was only natural that members of these churches tended to congregate in the same locality, many settling in the vicinity of Brantford where good farming land was available. At this time the city was little more than an Indian village.

These people "deemed that Divine permission under the New Testament was given to any sincere group of believers to meet and organize a Church of God, if led by the Spirit of God, and without the sanction of any Church Court or other ecclesiastical authority, and in this belief they founded this Church".

EARLY DAYS IN CANADA

In the early days this group met together every Sunday in the homes of different members, and in 1839 were able to build a modest little meeting house, many of the members contributing their services in the actual building of the church. The site of the church was part of the farm of Richard Brooks, which he donated for the purpose. He was given the opportunity of naming the church, which he called Farrington (his native town in Berkshire, England, and also Ingham's first parish).

The first minute book of Farrington Church describes its founding in this way: "In 1833 (July) Miles Coleman and his family emigrated from the Peartree Church at Kendal to Brantford and there on the first Lord's Day after their arrival they assembled in the name of the Lord Jesus and attended to the Apostles doctrine etc. in company with James Cockshutt and his wife who were on a visit to their son Ignatius Cockshutt. And this was the commencement of the Church of Christ now assembling at Farrington nr. Brantford. First they assembled at Jas. Cockshutt's house at Brantford for a few weeks, then at Miles Coleman's house at Farrington and afterwards in the house of Isaac Poole residents at the same place until the year 1839. The Meeting House being built they began to assemble in it."

The land on which the church building was erected had belonged to Richard Brooks and his wife. It was transferred to Farrington Church in 1844 as outlined in the terms of an agreement between Richard Brooks and his wife, and Farrington Church, parts of which are quoted here: "Agreement with Richard Brooks of the township of Brantford, County of Wentworth, District of Gore in the Province of Canada, farmer of the first part and his wife, Betty Brooks, December 25, 1844...in consideration of the sum of five pounds (to Richard Brooks) and in consideration

of the sum of five shillings (to Betty Brooks) the sale of twenty-five thousand square links, being composed of part of a tract of land originally granted by the crown to Jeremiah Stewart and Sarah Ruggles, for the sole use of the church of Jesus Christ..(while) maintaining the scriptures of the old and new testament (as) their only rule of faith and doctrine..acknowledging Jesus as their only Lord and Law-Giver every first day of the week..continuing steadfastly in the apostles' doctrine and Fellowship and in breaking of Bread and in Prayers..acknowledging themselves and their infants subjects of King Jesus...their form of church government being congregational or independent, that is the church has the right of transacting its own business, in choosing Elders and Deacons from amongst themselves only, and deciding in cases of discipline and all other matters...making contribution every first day of the week chiefly for the relief of the poor - their teachers keeping in mind the words of Lord Jesus "It is more blessed to give than to receive".

THE CHURCH FROM 1839 TO 1930

Although no formal records were kept of this early church we know that in 1839 there were twenty-nine adult members. By 1847 this had increased to sixty adult members and by 1884 to one hundred and twenty-five resident members. They were largely a congregation of farmers.

It would appear that their services of worship continued in much the same manner as was practised in England with emphasis being placed on simplicity of worship and doctrine. They held firmly to the doctrine of the inspiration of the Old and New Testaments..."and consequently the Scriptures stand for ever as the supreme authority to govern the life of the Church, as well as of the individual Christian".

Particular emphasis was placed on the principles laid down in the Ten Commandments.

Accordingly they met every Sunday, taking their lunch so that they could have a full day to attend to the worship of God. For many years there was a church service every Sunday morning, followed by Holy Communion, then lunch, Sunday School and Bible Class and finally an afternoon service. Many came from long distances, some from as far away as "Cayuga". (It is difficult to determine whether this refers to a part of Cainsville which was once known as Cayuga Heights and was in the township of Cayuga, or to the village of Cayuga on the Grand River).



Harrington Church Erected 1839

The church was without a central body but organized as a Church of Christ after that of Apostolic times. The members believed in justification and redemption only through the sacrifice of Christ and the work of the Holy Spirit; all were expected and deemed duty-bound to use their talents and ability without remuneration for the work of the church and for the good of their fellows. The congregation selected Elders and Deacons from their own members on the basis of those best qualified to carry out the gospel both within the church and in the community. As lay help was used exclusively, Bible Study formed an integral part of their religious life, which may account for the variety of Bibles and translations which are among the prized possessions of Farrington Church.

In practice, the Elders and Deacons together constituted the executive to manage all general matters, important questions being submitted to the congregation for approval. After ordination the officers of the church were deemed to have the authority of their brethren and also to have divine authority to administer the sacred ordinances. For the purpose of performing the marriage ceremony, a statute was enacted in the Ontario Legislature conferring this authority upon "any Elder of Farrington Independent Church who is chosen by such church for the solemnization of marriages". This was the position until 1930 when the first ordained minister was appointed.

These early church members took a very serious and responsible attitude toward the practice of their religious beliefs and the observance of their church duties. Church membership was not permitted to be taken lightly; if any member became careless in upholding his vows and continued to disregard the admonitions of his brethren, he was "disowned" and his name was removed from the church roll, which is indicated in the early church records.

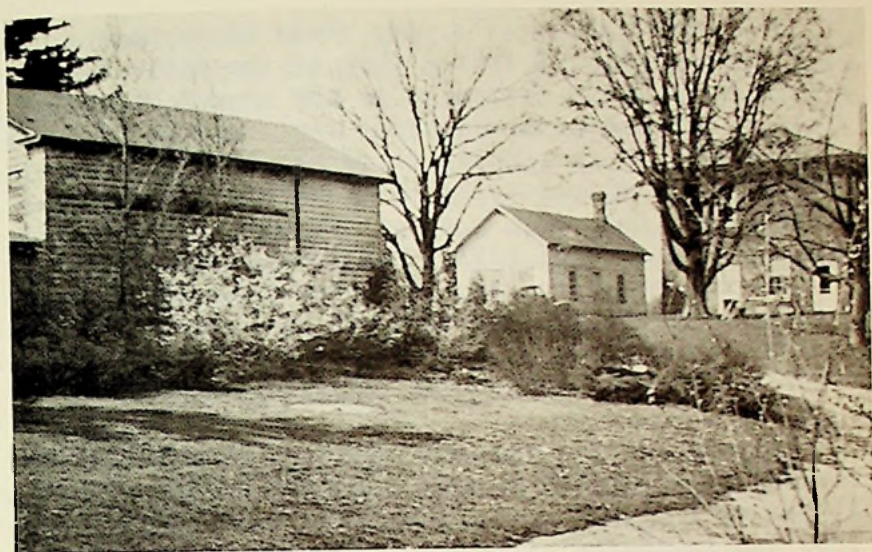
One of the outstanding characteristics of the leaders at Farringdon was their concern, interest, support and encouragement of one another - those at home, those working in other lands, and those who were continuing the work in England. In personal letters we find such counsel as "I pray that you do not give up when things go poorly and funds are scarce, hope on and work hard like Paul who said he had suffered the loss of all things and counted all but dross that he might win Christ". "Don't grow weary in well doing for in due time you will reap if you do not faint, hold fast to the end." In another letter we find "I was sorry to hear that some others have left your church. But this is and always has been the case even in our Lord's sojourn in this world. They did not like his doctrine and walked no more with him....Our churches seem to be nearly run out....our order and doctrine seem to be unpopular. A learned preacher and a stylish congregation seem to have more to attract the people. Associations and worldly influence have far too much to do in the church and God's Word far too little."

During this period, the importance of missionary work in the spread of the gospel was stressed, as was also a concern for the poor and the helpless in the community. Some results of these concerns can be seen in the fact that members of this church were instrumental in the founding of such community services and organizations as the Widows' Home (now Sheridan Place), the Orphans' Home, the House of Refuge (on the property now occupied by the John Noble Home), the Jane Laycock Children's Home, the Brantford Branch of the British and Foreign Bible Society and the Farringdon Debating Society.

THE JANE LAYCOCK CHILDREN'S HOME

The Jane Laycock Children's Home was situated on the brow of Farringdon Hill overlooking the city of Brantford, the grounds being adjacent to those of Farringdon Church. It was established in 1851 by Jane (Cockshutt) Laycock following the death of her husband. At first, girls and young women were given a general education, which also included Bible Study, needlework, cooking and home management (there was no public education for girls at this time). Later when education for girls became more readily available, the school became an orphans' home and school, and finally a children's home in which single parents could place their children while retaining full legal custody. This enabled the parent to go to work knowing that the children were receiving an education and supervision in a healthy and home-like atmosphere and that they were free to return to their own home whenever this should become possible. Each parent contributed to the support of his child in proportion to his financial ability, but no child was denied admission through inability of his parent to contribute to his support. Reading and memorizing passages of scripture formed part of the regular school curricula and on Sundays the children attended Farringdon Church and Sunday School, which because of its non-denominational character was quite acceptable to the parents. Graduates of the school have been active in many vocations - from homemakers, factory workers, plumbers and construction workers, to teachers, nurses, and business executives. During the two World Wars, letters were received from former pupils serving in every theatre of operations in which Allied Forces were involved.

The school was closed in 1955 and the buildings demolished. By this time, the government was providing services for most of the children who had been the primary concern of the directors of the school.



**The Laycock School with side view
of original Church**

THE BIBLE SOCIETY AND MISSION WORK

Members of Farrington Church were instrumental in setting up a branch of the British and Foreign Bible Society in Brantford in 1835. Their belief that the Word of God is the charter of the Church led them to become active supporters of the Bible Society whose direct object was to make available the Word of God to all peoples and races in their own tongues, without note or comment. It was felt that the support of this society was a suitable use for some of their mission funds. The Brantford Branch was the second society to be established in Upper Canada, and from that time until 1967 a member of Farrington Church (also a member of the Cockshutt family) was the treasurer of this branch. There are records of regular contributions to the London office of the Society and for work in Quebec, as well as orders for Bibles for the use of Farrington Church members or as gifts on their reception into the Church.

In recognition of the many years of support given by Farrington Church to the work of the Bible Society a pulpit Bible was presented to the church in 1920 with the following inscription:

'Presented by the Committee of the British and Foreign Bible Society to the Farrington Chapel, Brantford, Ont. as a mark of appreciation of the munificent gift of £791-6-0 raised in connection with the Church Forward Movement of Canada and devoted to the Society in order to promote a wider circulation of the Word of God throughout the world
September 1920''

However, mission efforts were not limited to the support of the Bible Society. A mission was established by Farrington at Cayuga which around the year 1860 was in charge of George Hargreaves, and also one at the village of Newport. The Newport Mission was carried on for many years by George Hargreaves and later by Gladstone Whitaker. Each Sunday evening one of the speakers from Farrington went out to this church to conduct services.

One of the major missionary projects of Farrington Church was the support of the work of Dr. George Hargreaves, a member of Farrington who as a young man went out to Jamaica at the urging of a Dr. Johnson, to help in missionary work with the native people. After completing medical training in Toronto, Glasgow and London (England), he returned to Jamaica. According to some old letters, the plan was for him to sail for Jamaica in October 1889 and remain there for three years, having control of three missions - at Devon, Rosevalley and Macedonia in the Parish of Manchester. His expenses were to be paid both ways, and he was to be provided with a house and furniture plus two hundred and fifty dollars a year, in addition to income from his medical practice. It is also mentioned that the collection at the communion service was for the wine and the poor, and that other preachers (presumably native preachers) who went out from these

"stations" would only receive "horse hire". Dr. Hargreaves remained in Jamaica all his life working with the native people and eventually becoming Medical Officer of Health. His training at Farringdon enabled him to administer to the religious needs of the Jamaican People as well as to their medical ones. This missionary project was visited by many members of Farringdon and was heavily supported by the congregation for many years.

THE FARRINGDON DEBATING SOCIETY

The Farringdon Debating Society was formed on October 9, 1861, with the object of cultivating in its members literary excellence and the art of public speaking, and also for the purpose of developing speakers for Sunday church services. At this time, Brantford had become known as an oratorical centre. At the first meeting it was decided that discussions would be carried on in parliamentary form with the Speech from the Throne by a Governor-General at the opening of a session, a prime minister, a leader of the Opposition, members representing various constituencies and the introduction of bills dealing with national policy, educational, commercial, and social reforms. Fifty-one members had seats on the floor of the House. It has been claimed that this was the first instance in Canada of developing the powers of would-be orators by such a method.

At first, membership was limited to adherents of Farringdon Church, but in 1877 the organization was enlarged to include all who desired to join. Meetings were then held at Wycliffe Hall (in the old YMCA) on Colborne Street. One of the conditions of membership was that all persons connected with the Society be of good character. At one time there were eighty-four on the membership roll.

Graduates of this Society became prominent members of both the Ontario Legislature and the House of Commons in Ottawa. Among these were: W. G. Raymond, Hon. William Paterson, W. F. Cockshutt, Hon. A. S. Hardy, Mahlon Cowan, W. S. Brewster. Many law students, including Judge A. D. Hardy, gained valuable experience in this miniature House. H. B. Leeming was the first President; Thomas Brooks, the first Treasurer; and Hon. William Paterson, the first Secretary. The Society was very active until the late 1890's and although an attempt was made to revive it around 1910, this was not successful.

CHURCH LIFE IN THE 19TH CENTURY

From various references and records, we are able to get some insight into the activities and concerns of the church members in the 19th century. Church life appears to have been healthy and strong, with the social side of church fellowship playing an important role in their lives. This is evident in the reference to the good times that were held in the old meeting house and in the records of preparations for church activities on Christmas Day. We have details of the plans for Christmas Day 1847 which relate that various members were appointed to "arrange the crockery", some to bring such items as cake, cheese and tea on the day before, others to attend to the fires and water, and to act as waiters on Christmas Day. Church service on Christmas was to begin at 10 o'clock and to be concluded by 11:30. The children were then to have a piece of cake, church business would commence at 12 o'clock and conclude by "one half past one o'clock" and the meal to commence at two o'clock.

There was a strong family feeling among the members, fostered by such customs as picking up people from the city and bringing them to church in a horse-drawn "bus" (much to the envy of the children's city friends), eating lunch together after the morning ser-

vice, and the gathering of the men in the "barn" where they could smoke and have lively discussions on current topics of the day as well as on church matters.

During this period, there was a large and active Sunday School which included an adult Bible Class and numbered one hundred and fifty around the year 1890.

During the latter part of the nineteenth century, mid-week meetings were held on Wednesday evenings for one hour - one meeting in the city and one at the church. These consisted of praise, prayer, and the reading of a passage from the Bible. We are told that every male member took a turn in this reading, which was then followed by discussion. The men were requested to speak, and "most did so" as well as some of the women.

An indication of the part played by Farrington Church and its members in the life of the community is suggested by a reference in 1883 to an acknowledgement to church members of contributions of useful articles which were distributed by the Ladies Aid Society of Brantford.

The second church building (the white brick church) was erected in 1855. While we have specifications for this building, we do not know what prompted the decision to build it and can only assume that the original frame building was no longer adequate for the needs of the larger congregation. This building was to be 55 by 37 feet and to be erected at a cost of six hundred and fifty pounds - the bricks, lumber and other building supplies to be provided by the members of the congregation.



Farrington Church Erected 1855

From 1875 there are detailed minutes of church meetings, and from these we can determine concerns of the church during this period. Some of these bear remarkable similarity to those of today.

In 1876 it was decided that there should be two business meetings per year. Purchase of a chapel house and grounds was agreed upon, the total expense including repairs to be \$309.99.

1878: There was apparently extensive discussion and much feeling concerning a proposal to extend the church to Brantford. A committee was set up to explore the suggestion, but after much thought and study they did not recommend the establishment of a church in the city "at the present time" - firstly, as it would deplete the numbers at Farrington; secondly, because there would be a lack of speakers to lead in service and music at both locations; and thirdly, because of lack of funds.

It was suggested that a collection towards a building fund be taken on the first Sunday of the month at the afternoon service. To alleviate the shortage of speakers, a change in the form of worship was recommended so that "more members might take an active part in the public exercises". To make this possible it was suggested that "the present pulpit be removed and a platform capable of holding several persons be made and seats and desk provided therefore".

Eventually it was decided not to proceed with a building in the city, and in 1888 approval was given for the extension fund to be used for the repair and improvement of the existing church building.

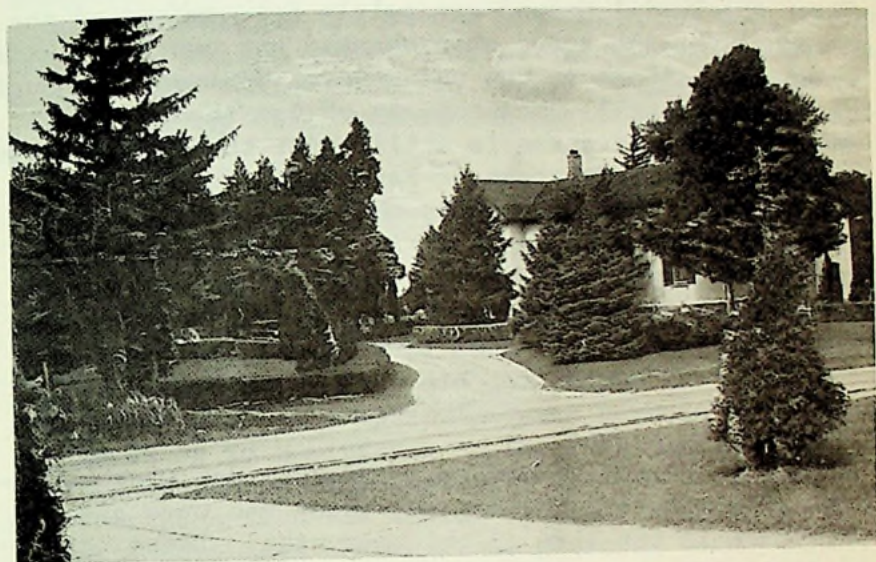
In a letter at about this time, a member of Farrington wrote to a friend in Scotland "We have been making some additions to our meeting house to make it more convenient for our Sabbath School work; class rooms, heating etc. and the changes we think add a good deal to the out and inside appearance of our building. Appearance is a matter of considerable importance in this country as well as old Scotland".

In 1879 a proposal was made by some of the younger members that an organ be purchased. Music had always played an important part both in social activities and in church services, but until this time no musical instrument had been used during church services. In fact it was not until 1949 that the organ was played at the Communion service. Before the introduction of the organ, a tuning fork was used to correctly get the starting note, and the singing was led by the choir - an excellent one well known in the community and often asked to sing at gatherings in the city and county. After much fervent discussion it was proposed that the sanction of the church be granted for the introduction of an organ to be used in the church services but that "even if this motion be carried an organ shall not be introduced before the first of November and not then if any brother or sister opposed, cannot forbear". The

resulting vote was forty in favour and thirteen opposed.

It is interesting to record here that in the summer of 1876 when Alexander Graham Bell was making experiments at his father's home on Tutela Heights, he requested Mr. William Whitaker to bring some members of his choir (Farrington Choir) into the house to sing before his primitive transmitter. Mr. Whitaker took part in the first of the historic tests on August 3, 1876, from the Brantford Telegraph Office to Mount Pleasant. Mrs. William Brooks from Farrington Church Choir took part the following day in the programme from Brantford to the Bell's house before a distinguished company of guests (the long distance wires being stove pipe wires strung along fences by the side of the road).

1880: The minutes of a meeting in 1880 indicate a "concern over careless attendance at the ordinances and all having been short in exercising the care over and for each other that they should do". An invitation was given "to all who had anything upon their minds to speak freely but to speak in love". It was resolved that "it is the duty of those who are in fellowship with this church to be present at all its ordinances and appointed meetings whenever practicable...that the effects of this is not only beneficial to the individual but to the church as a church". A Visitors' Committee was set up for three districts - Newport, the City of Brantford and Farrington.



View of 1855 Church from Mt. Pleasant Road

FARRINGTON BURIAL GROUND

In 1884 there is reference to the purchase of additional land for Burial Grounds. From the early days of the first church, members of the church were buried in the area immediately adjacent to the present church. Records show burials as early as 1837. Although at first the Burial Ground was solely for members of the church, over the years this changed and now it is widely used by others in the community. However, the Burial Ground is still the property of Farringdon Church, and the administration is still under the jurisdiction of the Board of Trustees of Farringdon Church who are normally full members of the church appointed to this Board by the members. As early as 1917 a landscape architect, Dunnington Grubb, was engaged by the Trustees to design a plan for the Burial Ground.

MEMBERS

Among the active members of Farringdon Church during the nineteenth century were many who were also prominent in the life of the community. These included names such as: Birkett, Blacker, Brooks, Broughton, Carpenter, Chave, Cocker, Cockshutt, Coleman, Cowherd, Darwin, Davies, Foulds, Franklin, Frey, Grantham, Greenwood, Hargreaves, Harold, Harrison, Hartley, Houlding, Kippax, Kirkby, Laycock, Leeming, Mallory, Paterson, Pickles, Pilling, Rutherford, Sanderson, Spencer, Tomlinson, Waddington, Watson, Winters, and Whitaker.

THE EARLY PART OF THE TWENTIETH CENTURY

During the early part of the twentieth century, the church seems to have carried on in much the same way - following on the whole the principles of the

early church, with strong emphasis on Bible Study, on teaching children the fundamentals of Christianity and by example in attending to both the spiritual and physical needs, not only of the church membership but of the community at large.

For many years funds for this latter purpose were obtained by a collection for the "Benevolent Fund" which was taken at the weekly communion service. This fund still exists and is used at the discretion of the minister and senior elder in strict confidence and without any specific record for assistance to any person in need.

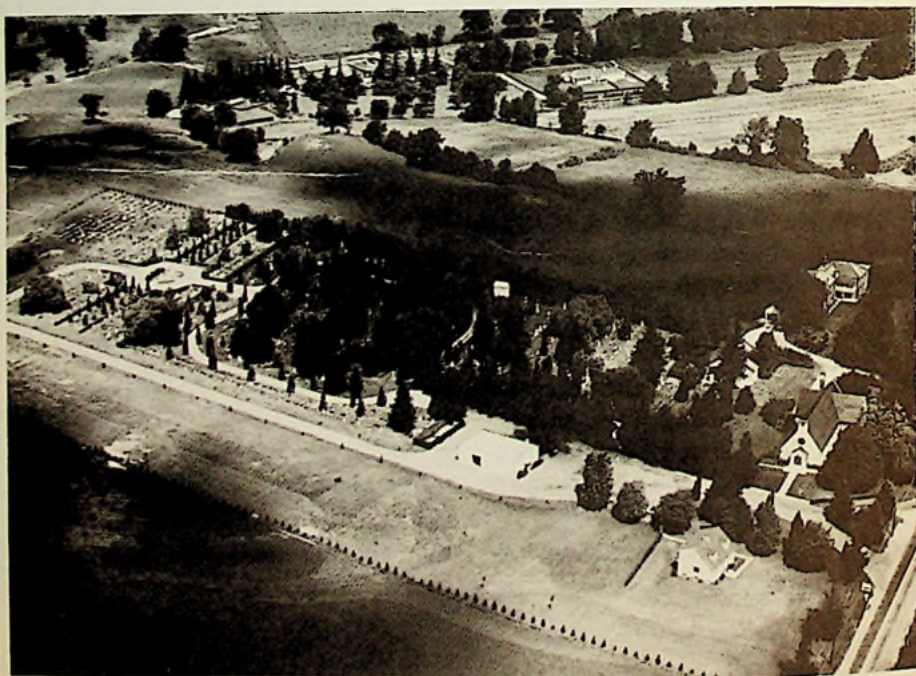
In 1926, Mr. John Ireland agreed to come to Farringdon Church, having the status of an elder, to assist in the work of the church and to carry on local missionary work. However by 1929 when he resigned this position, it was felt that the pressure of living in the twentieth century did not permit the members sufficient time to properly prepare sermons on a regular basis or to administer to the full needs of the membership, and it was therefore decided to engage a minister to assist the church officers. In 1930, Rev. H. Snell consented to undertake pastoral work temporarily, "accepting the present form of worship and church management".

FROM 1930 TO THE PRESENT

The appointment of an ordained minister to take responsibility for the conduct of services of worship and to give leadership in spiritual matters marked a considerable change within the church. Although in 1930 a committee was formed to consider union with the United Church and sympathy with the principle was expressed, it was felt that Farringdon could perform a more effective role in the area by remaining independent. Consequently the church has maintained its non-denominational status, two of its ministers being with

the chaplaincy service of the Canadian Armed Forces prior to their coming to Farrington and various Protestant denominations being represented by those accepting a call to Farrington. These ministers were: Rev. H. Snell 1930 - 1935, Rev. Robert Young 1935 - 1960 (and Minister Emeritus until his death in 1972), Lt. Col. the Rev. J. F. Goforth 1961 until his death in that year, Rev. A. Hundevad 1961 - 1969, Lt. Col. the Rev. H. W. Johnson 1969 - 1977. Rev. Keith Wilcox commenced his ministry in August 1977. A joint pastorate with Mount Pleasant United Church was enjoyed from 1935 until 1952 when it became evident that Farrington required the services of a minister on a full-time basis.

The composition of the church membership has changed from that of a largely farming community to that of a predominantly suburban one, members of which are employed for the most part in the professional or management fields. Nevertheless, many descendents of the original families still take an active part in church activities, although now living at a considerably distance.



Aerial view of Farrington Buildings and Grounds

The most significant undertaking during this latter period of the church's history was that of erecting a new church building. The decision to re-build resulted from the fact that it was found to be impractical to make essential repairs to the old brick building. It was considered to be the duty of the church to give proper leadership to the young people by providing a suitable community centre. Therefore, on January 17, 1945, the following resolution was passed by the congregation of the church:

"Whereas: Farrington Independent Church has for the past one hundred and twelve years been the religious centre of the community, wielding a beneficial influence through its members far greater than their numbers would warrant, and in spite of loss through death of leaders who could ill be spared, and the fear they were not replaceable, the church has prospered independently of other affiliations, and with the growth of the community, the continued and increasing support of Brantford citizens, and with the Burial Grounds included as a part of the church and its work, well endowed to perform the necessary function with the church's own activities, Be it resolved that: The members and adherents of Farrington Independent Church agree that the church and its constitution are necessary and helpful to the community and under God's direction, capable of satisfying the spiritual needs of the community in keeping with the development of the age. To further these major and minor duties new facilities must be provided."

All organizations of the church rose to the challenge and made outstanding contributions to the building of the new church. Much support also came from residents of the city and the surrounding area who, although not members of Farrington, felt that the church was important to the community.

The building of the new church was begun in 1948. During the period in which the new building was under construction, services were held in the original frame church building which was being used at that time as a

playroom for the children at the Jane Laycock Children's Home. The new church was dedicated on September 11, 1949, and by 1951 the Building Fund was discontinued as the church was once again free of debt.

In 1951, the Laycock School property was purchased by the church and became a part of the Burial Ground in 1955 when the Laycock School was closed and the buildings torn down. Farrington House was built in 1952 as a residence for the minister, the gift of S. W. Stedman.

By the 1960's it became evident that the church building constructed in, 1949 was not adequate for the needs of the large Sunday School or the numerous activities of a modern congregation. Consequently, in January 1963 a Sunday School extension committee was formed, plan drawn, and a decision made to proceed with an addition. In March 1966 the present Christian Education Building was opened.

Missions and a concern for the less fortunate people of this world have continued to play an important part in the outreach of this church. In 1943 a contribution was made to Russian relief, and in 1947, following World War II when food and clothing was severely rationed in England the suggestion was made that Farrington assist the members of the surviving Inghamite churches in England. This resulted in numerous parcels of food and clothing being sent to "friends in the Old Country", a gesture which was still remembered with gratitude when a member of Farrington visited the church at Winewall in 1976.

For many years the Women's Missionary Society was a very active organization, especially during the depression years when they sent many bales of clothing to the west and at a later date to Algeria and Nepal. In the 1960's they gave considerable support to the development of a women's training centre at Mindola, Rhodesia, where courses in home-making and in Christian

living were given to native women. In 1970 this group amalgamated with the Ladies Aid.

Since the building of the present church in 1949, the Ladies Aid has been a very important element in the life of the church. Its members were responsible not only for raising large sums of money for the building of the stone church and for the Sunday School extension, but have assumed responsibility for providing and maintaining various equipment and furnishings both at the church and at Farrington House. In addition, they make possible many of the social activities of the church and Sunday School.

The church is becoming more of a community church but still maintains many of the traditions of the past. There is still a Benevolent Fund, although a weekly collection for this is no longer taken; Holy Communion is still celebrated every Sunday, but on the first Sunday of every month and on special occasions such as Christmas and Easter, the Communion service is an integral part of the regular church service. On other Sundays it is held usually in the chancel at the close of regular service. Music continues to play an important part in church activities and services. We have been very fortunate in the leadership given by our organists and choirmasters under whose direction the choirs have made contributions in varying forms not only to church services but to community activities.

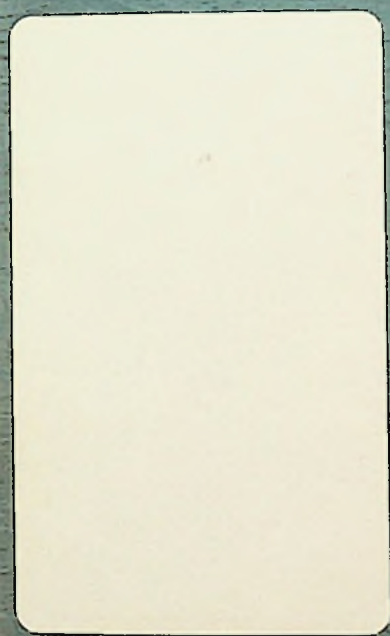
Above all, the doctrine of the church remains the same: a belief in the Lord, Jesus Christ, as our personal Saviour, that Jesus made appropriation for our sins by His death upon the Cross and rose again for our justification, that our Salvation is by the free Grace of God and not by our own works, and that through the scriptures and with the help of the Holy Spirit who lies within us the Will of God is made known to us.

We trust that with the help of God, present and future members of Farrington Church will continue to provide leadership and service to their community as ably as their forefathers.

Harrington Church

Erected 1949







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